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INTERNATIONAL ASPECTS
OF THE
Young Women's Christian Association

FOREIGN DIVISION
OF THE NATIONAL BOARD OF THE
YOUNG WOMENS CHRISTIAN ASSOCIATION
600 Lexington Avenue,
New York

"As cold water in a thirsty land
So is good news from a far country."

Those words, carved over the doorway of the post office in Hongkong, might well be written upon the walls of the Foreign Division office at 600 Lexington Avenue. By every mail come letters bearing the stamp of China, with its high-sailed junk setting forth on some great venture; or the stamp of Japan, with the outline of the sacred Fujiyama; or perhaps the stamp of Czecho-Slovakia, with kneeling figure lifting aspiring hands. There comes from every country news of momentous changes in the life of women and of the share that those women united for fellowship and service in the Young Women's Christian Association are having in the great issues of their countries.

It is not presumption but a solemn sense of responsibility that leads women bound together in the Young Women's Christian Association throughout the world to recognize that their Christian fellowship has no small part to play in determining the direction of human affairs. As an organization with branches in more than thirty-five countries and well-developed national movements in many of these, the Young Women's Christian Association has within its membership enough women to influence in a real way the world tomorrow.

The Associations in the United States, through the medium of the Foreign Division of the National Board, have 157 secretaries at work in thirteen countries. Through these representatives in other lands, members of the Association in the United States and all men and women who recognize the value of this work have an opportunity to do something definite and concrete toward bettering international relationships. Every Association in a foreign country that welcomes to its staff an American secretary is a little laboratory for an international experiment, and these women are proving that understanding and sympathy are growing up under the power of a common cause In some of these Associations, notably those of the Near East and the South American countries, girls of as many as twenty different nationalities are found among the membership and, as they work and play together, become friends.

ORIENT

INDIA, BURMA AND CEYLON

The rising tide of national consciousness in India has not been without its effect in the life of women. In spite of the fact that only one woman in a hundred in India can read, there is in this small number of favored women not only a strong national feeling, but also a sense of their responsibility for improving conditions. Woman's suffrage has already come in four states; in both Mysore and Burma there is a woman on the state council, and in Madras there is one woman member of the municipal council. There are forty-two woman's suffrage societies in India and since 1914 there has been an annual conference of women for considering political and social questions. At the last meeting of the National Social Congress, where four thousand people, some of whom were women, came together to discuss matters vital to the welfare of the country, all of the resolutions passed were concerned with the welfare of women.

As far as the actual present conditions among the majority of Indian women are concerned, these facts, which reveal the spirit among a small group, are perhaps negligible; as indications of potentialities they are significant and prophetic. What one Indian woman has done, others can do and will do. The next few years bid fair to be stirring ones in India.

THE INDIA NATIONAL COMMITTEE

These changes in the whole fabric of Indian life present a peculiar challenge to the Y. W. C. A. as a Christian organization seeking to bring the fullest development to all women. It is nearly fifty years since the first small beginnings of the Association were made in India and during the last ten years one might have expected great progress. The work was, however, greatly handicapped during the whole of the war period on account of the decrease in the number of workers from Great Britain and the United States, so that in this time of peculiar opportunity the Y. W. C. A. is struggling valiantly to hold its own. It has not been able to meet the needs as they have presented themselves with startling rapidity.

While unable to widen its scope, the India National Committee, by a strategic marshalling of its forces, has been enabled greatly to strengthen its work along the most important lines. The last two years have thus seen begin-

nings that promise much for the future. To supply trained leaders, which was recognized by all as the primary need, a National Training School was opened, summer schools for volunteer workers in both the English and Hindi speaking areas have been held, and industrial training for workers in the villages has been inaugurated. This industrial training, started first in a small way in connection with the training school for secretaries in Calcutta, has developed into a hostel conducted in Serampore, the seat of a government weaving school. To this hostel Association and mission workers may come and take a one, two or three year course to fit themselves to be teachers of industrial arts, and train other women to be self-supporting. This work is in line with the new nationalistic spirit, which is demanding that India weave its own cloth and is also a sound plan for helping women to economic independence.

The Association work in India is carried on in three main departments: City work, student work, and work in the different vernaculars for Indian women who do not speak English. This division is merely a matter of convenience in dealing with the difficulties presented by different languages. It is difficult to give to western minds a true picture of the Association in India. Let us look at the different types of work and use our imaginations to see the whole.

THE VERNACULAR DEPARTMENT

India with its many languages presents a problem to a national organization. The Young Women's Christian Association is solving it at present by having a Vernacular Department under which are grouped the branches in which there are members who do not speak English. In the last few years there has been an increasing interest in this work and excellent training has been given in a special summer school for Hindi workers. As thirty-two out of the fifty-three vernacular branches are composed of Hindi-speaking women, this school was important. Lectures and demonstrations were given on health and hygiene, sewing, cutting, weaving, spinning, nature and Bible study. The training in weavig at Serampore will also give an impetus to these vernacular branches, many of which are composed of women who must be self-supporting. Perhaps the greatest opportunity before the Young Women's Christian Association in India is to strengthen this phase of its work and to

unite Anglo-Indian and Indian women into a Christian fellowship that will be able to do its part in the future development of the country.

THE STUDENT DEPARTMENT

"I think the brotherhood of man will come in China, and the Kingdom of God in India, and are they not one and the same thing?" An Indian woman, the Young Women's Christian Association student secretary who represented the students of India at the World's Student Christian Federation Conference in Peking, wrote those words to a friend. This thoughtful characterization of the widely different genius of the two great Oriental races brings home to us anew the deep spiritual capacity of the Indian people. The students of India are in the midst of the great currents of new life that are sweeping the country; they are afire with devotion and patriotism, and they have the training that is necessary for leadership. If the Young Women's Christian Association is to find the Indian woman needed to carry on a work that will be worthy of the opportunity, it must enlist these students.

More important than this is the fact that if hundreds of Indian women students are to find Christ it must be through the help of the Young Women's Christian Association. After such a statement, it is tragic to have to confess that there is only one traveling student secretary in India, and that much of her time has had to go into work in one center. Camp and conferences, student Associations and hostels, are the most important ways of getting into touch with student life. There are forty-five branches under the Student Department, several hostels, chiefly for students in government colleges, and conferences and camps are held every summer for both school girl and college students. Good work is being done, but an increase in the number of student secretaries and hostels just at this time would have a great effect on the whole of the Young Women's Christian Association work in India.

THE CITY DEPARTMENT

There are in twenty or more of the largest cities in India Associations that are in their activities like the ones in the cities of the United States, and yet how different they are! The following description, written by a secretary of

India, will help us to translate into Indian terms our familiar concept of a city Young Women's Christian Association.

"Not too far from the center of the city, and yet far enough away from the crowded, noisy bazaars to afford something of a compound and tennis courts, the Young Women's Christian Association building is usually found. It may vary in appearance as the cities may vary—from the wide-spreading, tile-roofed bungalow in its setting of stately palms, to the very modern looking stucco building with its deep verandahs on all sides as protection from the sun. Such a building usually serves the double purpose of a hostel for girls and a center for the Association activities. The Anglo-Indian girls—students, nurses, women traveling alone from "up country" stations or arriving on steamers—all come to the hostel, some finding in it their only home, others using it as a place of arrival and departure.

"Club and class rooms, library and offices, social rooms and dining-room occupy the first floor. The day's work begins early, to make the most of the morning coolness. By seven-thirty, committees are meeting and typewriters are busily clicking in the commercial classroom and the work of the morning must be well along before the so-called "breakfast" at eleven o'clock. As noon approaches with its languorous heat, a quietness settles down over the building inside and out while the Indian world takes its midday siesta,—except in the office, where membership lists and letters, subscription lists and correspondence to "catch the home mail," must still continue.

"From four o'clock on the building reawakens into activity. Tennis and badminton are being played on the courts. Girl Guides in their khaki uniforms, and small Blue Birds swarm everywhere. Bible classes, nurses' groups, teachers' guilds, gymnastic classes, teas and clubs alternate various days in the week in using all the space available, until the darkness suddenly drops down like a blanket and the people hurry away to their homes.

"The dinner hour belongs to the girls who live in the hostel, with the evening worship together before and the music and social friendly time after. By ten o'clock the "chaukidar" has closed the windows and bolted the doors, gone his rounds of the compound and laid himself down upon his mat on the doorstep as 'guardian of the night'."

No greater privilege could come to the women of America than that of helping the women of India to build their own fellowship of Christian women that will be a power in the evolution of self-governing India. The women of Great Britain are striving valiantly to keep up their forces in India, but they are passing through far greater financial difficulties than the Association in this country and cannot increase their gifts of funds and workers. The call therefore comes home in a special way to America. The twelve secretaries who represent us in India now are all too few to express the real interest that is in the hearts of the Association members of the United States.

CHINA

In any one of eleven of China's largest cities to-day a woman need only say to the ricksha man, "Young Women's Christian Association," (in Chinese of course!) and off he trots without further direction. In the last twelve years the Association has grown from a small organization in one city to a national movement, known to ricksha men and officials, to students, industrial girls and women of leisure.

A pamphlet such as this is too small to tell of the varied activities of the city Associations and student groups, and of special programs such as health education or industrial. Selections will be given from the 1922 report of the Young Women's Christian Association of China, prepared by Miss Helen Thoburn, secretary of publication and publicity department, of the China National Committee. These extracts will be chosen from a mass of fascinating material with the purpose of showing something of the impact of this movement, sponsored indeed by women of other countries yet truly led by China's own women, upon the national life in this transition stage of China's development.

NEW TRENDS AMONG CHINA'S WOMEN

Those of us, who out of our western experience stand with hand shading eyes watching for the first signs on the horizon of all the trends we have seen at home, have been trying for some time to detect a woman movement that really wasn't there; but now it comes, the first tiny stirrings of it, in all this little flurry of "indigenous" women's organization of mushroom

growth but real significance. We have the Women's Rights Movement, with a platform of seven planks all calling for legal and social justice for women; and the Suffrage Movement—untimely born since even men's suffrage is still an idle dream but having its good by-products nevertheless. Even the Business Women's Club here in Shanghai, with its setting of professional standards for China's brand-new business girls and its pleas for a Sunday free from office work, is of more significance than you who are so familiar with girls in business could possibly comprehend.

THE GIRL IN CHINA TO-DAY

At the recent student staff conference, after we had had a picture of the social upheaval now existing in Chinese life, someone made us all pause for a few moments of hard thought when she said, "While we are considering the whole direction of our student work and all the responsibilities carried by this group, we should stop and think, over and over again, what it means to be a girl in China to-day."

There are 6,670 members of the Young Women's Christian Association in China, in our city and student Associations. The "poor little rich girls" who tear through the port-city streets in their limousines; the thousands of girls and young women who are working twelve or fourteen hours in factories each day or night; the millions, literally, who are on isolated farms; and the millions, too, who are just the average girls of China, in small towns and villages, totally illiterate, married before their girlhood has well begun, all of these uncounted hosts pass before our eyes as we think of the girls of China. Some day, to use again Miss Grace Dodge's phrase, "the tide of the life of women in this land will be changed for the better because of the Young Women's Christian Association.

OUR LEADERSHIP

When the Young Women's Christian Association of China takes stock of its assets, the first item on the list must always be the women of the National Committee and the Boards of Directors and committees in the eleven city Associations. The National Committee is composed of more Chinese than foreigners, while the local boards are, with one exception, one hundred per cent Chinese women who represent the

fine flower of the years of work of the Christian Church in China.

On September first, 1922, Rosalee Venable became the general secretary of the China National Committee. Associated with her there are on the staff of the National Committee and the local Associations, including furlough secretaries, 144 in all, 61 of whom are Chinese, 83 foreign.

CITY ASSOCIATIONS

The eleven city Associations in China fall into three groups. There are Shanghai, Canton, Peking, Tientsin, Hongkong and Changsha, all of which have been fully organized at least three years and have staffs ranging in number from five or six to fifteen and varied programs including the different types of education, social service, baby clinics, etc. Several have hostels, Canton has secured the land for its building, Peking has put away a sum of money for the same purpose, and Shanghai is definitely looking forward to a land campaign.

Foochow, Hangchow and Chengtu have not been organized as long as these cities, yet are not far behind them in the number and variety of activities. Foochow and Hangchow both have small hostels, Foochow boasts a health clinic, and Chengtu has the only playground for girls in West China. That the Foochow Association has carried on in spite of not merely rumors of wars but real wars, and in the midst of great financial stringency has raised without the incentive of a campaign a larger sum of money for its year's work than ever before are proofs of its place in the life of the community.

Nanking and Mukden are still in what is called the pre-organization stage. That does not mean, however, that the Associations are not functioning. Nanking has its baby show, its mother's club, monthly social, and a full-fledged educational department, to say nothing of a strong committee which will presently emerge into a board of directors. Mukden, though officially unorganized, also has its headquarters in the city, where classes, clubs and meetings are held, while at the Association residence a friendly informal program that serves a Mongolian princess, a governor's daughter-in-law and a general's wife is preparing the way for the Mukden Young Women's Christian Association to take its place in that far northern city.

STUDENT ASSOCIATIONS

There are affiliated student branches in ninety-two schools to-day. The burning question of eligibility to the World's Student Christian Federation Conference in Peking last spring raised a host of problems of affiliation which are even now being considered. The very fact of that conference and the consequent crystallizing of the students' desire for a share in the directing of the national student Christian movement of China, the anti-religion movement, the concentration on developing student work now going on in the Young Men's Christian Association, the fresh commissions recently laid upon us by the Church and by the Educational Commission to enter the field of government and private schools as we have never yet been staffed to do, —all these combine to make a situation in our student work that is unparalleled.

Because we are all constantly searching for some fresh means of incarnating the meaning of Christianity in this country, and because at just this juncture our industrial work provides the entering wedge for a great new emphasis on the application of Christianity to life, the whole Association covets the release of the latent power in our student membership. We face together a challenge which must be met, and soon, else we lose our chance. Discerning onlookers, as for instance Miss Harriet Taylor and Dr. Kenyon Butterfield, studying the whole situation last spring from a fresh point of view, said that this is the greatest emergency before the Association to-day. Twice, in 1907 and again in May, 1922, the Church of China has specifically asked the Young Women's Christian Association to take the lead in Christian work with the women students in the government schools.

It is a matter of two needs,—more staff, and freedom, as far as time is concerned, to work out an expression of Christianity that will fit the students of China to-day. The sense of oneness now growing in the student movement at large must be Christianized and put at the service of Humanity.

THE FOURFOLD PURPOSE

In the West the place of the Association is pretty well blocked out for us by tradition and circumstance. It would be hard for a foreigner to realize how bewildering it is to be the only large national women's organization in the

country and one of but a handful of organizations with a tested social program. Subtract all women's clubs, all the propaganda of the women's magazines, etc., etc., and you will realize why the Young Women's Christian Association is taking the lead in all sorts of almost untouched fields. Let us stand off and test our work by the fourfold purpose, perhaps put in the simple terms of Dr. Cabot's "work, play, love and worship," and see how we are meeting the challenge along each of these lines.

We might call it religious expression for it is, as always, more than worship, more than religious education, this element in Association life that is what we all care most about. As in the West, there is no desire here to build up a large religious education department, as such, but rather to make it more and more possible for each secretary or volunteer worker to be free for the main purpose of our work.

There are two secretaries in the department for religious education who are conducting institutes and other forms of teaching in the local Associations, are pioneering in the preparation of religious publications, and keeping constantly in touch with all other groups of people in China who are at work upon this problem.

It is an ideal of the Student Department that all field student secretaries should major on what we must still call here Evangelism, at present. The small student staff has done strong work in this line and in Bible teaching, as have many of the other student and city secretaries on the field. This winter one of the national secretaries is giving two straight months in the Shanghai Association to study the place of religious education in the regular program of our city work. This is the first time that this has been done.

The interpretation of Christianity in China is, after the first epoch of its being an imported religion, getting its roots down and becoming "indigenous," to use our overworked catchword. The appeal of personal religion which characterizes the first era of any mission work is now beginning to be enriched by the teaching of social Christianity. At this critical moment comes the industrial program, with an appeal to the pragmatic Chinese mind which may provide just the new handle on an old problem which the Church most needs.

The climax of the year's record was the passing by the Christian Church of China, assembled in its national conference last May, of a proposed

labor standard for China, asking for no child labor under twelve years of age, for one day's rest in seven, and for provision for the health and safety of workers. Save in the British colony of Hongkong, there is not a law in China of any consequence for the restriction of modern industry, which is pouring into the country with the most up-to-date machinery but with almost total disregard of the value of the human life which is to be chained to that machinery. Never before has the Christian Church assumed direct responsibility at so early a stage in the industrialization of a country.

The Young Women's Christian Association has endorsed this labor standard and stands ready to throw its resources into the Church's program for making it known and accepted. Our three industrial secretaries are members of the National Church Industrial Committee, and thus far we are carrying almost entirely the publicity work involved. One by one, as they come to understand it, our city Associations are endorsing the standard; and the student secretaries are ready to assume their part.

Meanwhile, in the ranks of capital and labor the leaven is at work. Many of the most influential employers, Chinese and foreign, have been personally interviewed again and again by Miss Harrison, as one of the cardinal points in this program is the assumption that the employers must be given the credit of being ready to play fair if once they will think together on this problem. Within the last few weeks, largely because of the visit to China of Sherwood Eddy, the Chinese Chamber of Commerce of Chefoo and Peking, have endorsed the labor standard.

Outside of a small group of people, the part which the Young Women's Christian Association has played in bringing about all this quickening of interest which is forming public opinion in an astonishingly short time, will probably never be known. There are many difficulties behind the scenes. The Association has chosen deliberately, in this almost more than any other part of its work, to lose its life in that of the Church.

Under the slogan of "Health and Play for Chinese Women" on some of its printed matter, the Association conducts its many-sided program of physical and health education. Because until recently there was practically no preventive health work in China, and even now because besides the two Christian Associations there are

none of the many agencies in this field which are so familiar at home, it was necessary to put the cart before the horse and open a Normal Training School for Hygiene and Physical Education for Chinese girls before the Association developed a National Physical Education Department.

The report of the China Christian Educational Commission was strong in its praise of the Training School. It gave the lead to the Young Women's Christian Association in this whole field, and urged that this type of work be greatly enlarged and developed.

Another of the "hard-to-understands" about China to which we seem to refer so frequently, is the fact that save in the progressive province of Shansi and to some slight extent in Canton there is no civic or government provision for public health. Here again the two Associations have to pioneer in a field in which in the West they are not needed. You are familiar with the fact that the National Committee, together with the Young Men's Christian Association and three other national organizations representing Christian forces, takes part in a joint Council on Public Health. Dr. Vivia Appleton brings to the Council her valuable frontier experience in Labrador and France, as well as her Johns Hopkins training, and specializes on child hygiene. Her series of colored posters illustrating for children the rules of hygiene has spread the good news of health far and wide in China with dramatized force.

We wish someone would invent a satisfactory phrase for the side of fourfold program that touches social relationships—if we must have phrases. It involves all sorts of human relationships, ranging from the questions of marriage and homemaking, which the Association has scarcely yet touched, to the innumerable international relationships we sustain out here and which go to make the building of world fellowship one of the central factors in Association life in China.

Conceive if you can of a country full of women all of whose standards have within a few short, bewildering years been ruthlessly called into question and exposed to every sort of social theory travelers and publications could import from the West, notably by the northern route from Russia. Subtract entirely from this situation the wholesome influence of the women's club movement, of the better type of women's magazines, and the pervasive, taken-for-granted

Christian tradition of family life, such as we have at home. Then consider what it means to be a girl or woman in China to-day.

Below the somewhat spectacular surface of the new social life as it exists in port cities are thousands of young Chinese women who are soberly and painfully trying to build up a new set of standards out of the wreck of the old. But it is an appallingly difficult set of problems, and the leading Christian woman's organization should be having something of worth to say about them.

The Better Homes Institutes which for the last few years have been conducted by the Young Women's Christian Association in Shanghai and Peking, have provided some laboratory experiments for this type of work. Plans for bringing men and women together under good conditions are being carried out in several Associations by recreational and social features, by clubs for married couples, and so on. There are great possibilities, too, in the plan for eventually turning into a "home-making unit" that part of its new building which the Canton Association is soon to begin.

An element in Association life which is perhaps more peculiar to the Orient than to other countries is that of the many visitors from overseas. From the churches and Associations of many lands, from all groups of life, discerning visitors come to China and conscientiously undertake to understand as much as possible of this "jewel of a million facets" in a few weeks' stay. So far as we know, the Young Women's Christian Association is the only organization which has even begun to try to meet this situation in any systematic way. Two hostesses have been appointed thus far, in Shanghai and Peking.

Leading out from the fourfold program of the Young Women's Christian Association stretches the service of interpreting all its ideas in print. In a country where men are still employed by scholars of the classics who are seeking merit to go about collecting torn scraps of printed material because the written word carries such prestige, the publishing part of Association work has heightened significance. And over against this proud tradition, runs the "new tide" of thought which is changing all Chinese literature as well. The staff of our Publication Department sometimes adjourn en masse to "Book Street" in Shanghai, where the three Chinese members explain to the three foreigners the sig-

nificance of the flood of modern literature which is being issued by such agencies as The Commercial Press, the Radical Bookshop, etc.

The National Publication Department is thoroughly organized now, and beginning to produce some real and much-needed publications. Fifty publications were issued within the last year and a wee monthly magazine has at last come into existence.

The need of the China Association within the coming year is for such general reinforcement all along the line as is needed for a piece of work that is going full strength, that is rooted and grounded in the life of China so far as what it has to give is concerned, but is always held back, like a race-horse reined in, by the sheer lack of leadership. China herself turns to the Association with an almost overwhelming faith, and from the Blue Triangle tradition of the West, accentuated by the war-time record, it is looked to all out of proportion to its size or age. For that reason, and because for another ten years at least China will still be in the crucible of tremendous change, the partnership of the six contributing countries in this common enterprise of Christianizing the woman-power of the Orient, continues to be fully needed.

JAPAN

Wise women in the West to-day have ceased to think of Japanese women as merely gracious and lovely kimono-clad figures against a background of gardens and cherry blossoms and are recognizing them as a tremendous force in the life of the nation. Thousands of Japanese girls are coming out of their sheltered gardens and picturesque homes into a work-a-day world and taking their place in industry, business and the professions, as well as in the social, political, and religious life of the nation.

"What is this to Japan?" That is the title of the little leaflet issued in the finance campaign for twenty-five thousand yen conducted this year by the National Committee and the local Association in Tokyo. Let us look at the work of the national movement and of each of the five city Associations and see what it means to Japan to have a Young Women's Christian Association. Think of this work against the background of Japan's women, one million, two hundred and fifty thousand of whom compose Japan's army of women workers. The magni-

tude of the task will make the Association seem small; the significance of the work that is being done will show that it is, however, a force for good in the life of Japan's women.

INDUSTRIAL

It was their first summer conference. A spinner from a large silk factory and a girl from a silk inspection bureau in Yokohama had come as the first industrial girls to this conference which two hundred students and business girls attend every summer. In the business girls' forum hour, Sato San, the little spinner, told of her twelve-hour day, the monotonous dormitory life, night work on alternate weeks, and her two rest-days each month. When asked what her recreation was she naively replied: "Twice a month on my rest-days I walk to the car line to meet Allyn Sensei." (Allyn Sensei is the Association secretary who leads the recreation for the girls in the factory.)

The aim of the industrial program of the Young Women's Christian Association in Japan lies hidden in this incident; put in other terms it is to have a part in bettering conditions under which women and girls are working and through trained welfare workers to bring to individual women and girls the fellowship and opportunities for living to which all have a right.

There has been an industrial secretary at work in Japan for two years, investigating conditions and laying foundations. As a result there are now a National Industrial Committee and local commitees in Osaka and Kobe, with Japanese secretaries in each of these cities. These first months have been spent in making contacts with girls in offices and factories.

FRIENDLY RELATIONS WORK

Can friendliness really be promoted or is it something that springs up naturally? Believing that there are deep capacities for understanding and goodwill between people of different, even hostile, races and nations if they can only be given an opportunity to know one another, the Young Women's Christian Association in Japan has as a part of its program the increasing of such opportunities. For several years one secretary has been giving full time to this work and in her house of friendliness in Tokyo more than one thousand people of eleven countries were guests

last year. A recent letter from Tokyo says: "Monday evening our dinner guests will be the men from the Czecho-Slovakian legation, a Japanese government officer, two Chinese educators here to get methods and some American women. I am trying to make contacts with the Russians, for there are many here, lonely, needy strangers in a foreign country."

EDUCATION FOR BUSINESS

One of the most striking changes in the life of women in Japan in the last ten years has been the increasing number of girls who have entered the business world. This change has brought with it a corresponding need for some organization not only to train girls for this new work, but to prepare them in many ways for the totally different social life that is opening up to girls coming from sheltered homes. The Young Women's Christian Association has done much to meet this need for training as well as to help these inexperienced girls to set high standards for the business woman.

The following figures will give some idea, at least, of the extent of this educational work. In Tokyo last year one hundred and three girls were in typewriting classes and fourteen studied shorthand. One hundred and forty were enrolled in industrial and business clubs. Four hundred and fifty-eight were enrolled in other classes and fifty-seven girls lived in the two dormitories.

Yokohama, the next city in importance to Tokyo as a business center, had three hundred and twenty-eight in English classes, mostly young business women. Eighty girls studied typewriting with an equipment of only three typewriters; one hundred and sixty-two girls were in other classes and seventy girls in business girls' clubs. Yokohama has two residences, one for Japanese business women and one for foreign business and professional women.

Osaka has just put up a building which will have administrative offices and a residence. "Our evening classes are a joy," one secretary writes, "for the business girls in them are so keen." There are clubs for girls in a newspaper office, in the postal savings bank and in the telegraph offices, as well as regular recreation conducted in department stores, in all of the branches of a large bank, and in the telephone exchanges.

Kobe finds that its educational work has developed rapidly in the last year, three hundred girls now being enrolled in classes. The Kyoto

Association, which is the youngest of the five, has doubled its class registration in the last year and now has two hundred and fifty girls in classes and six clubs for nurses, students, and girls employed in the post office.

HEALTH EDUCATION

Tokyo is the only one of the five city Associations that has a gymnasium or a physical director. The demands that have been made upon this one director prove that Japanese girls are eager for work along this line and that each of the other Associations has a tremendous opportunity. Last year the physical director was pressed into service to give three courses in folk and gymnastic dancing to teachers of physical education, both men and women. She was also invited to give the only demonstrations of dancing at a National Convention of Physical Directors held in Tokyo. The Young Women's Christian Association put on the first athletic meet for girls in Tokyo a year ago. As a result of a second meet held in the fall, it was decided to have group games and dances by girls at the Far Eastern Olympic Games in 1923. And these are by-products of the regular work of carrying on gymnasium classes with an enrollment of one hundred and fifty-five girls! Tokyo had also its first camp for girls last summer with one hundred and five in attendance. The Kobe Association is looking forward to beginning health work as soon as a doctor can be found to undertake this important task.

RELIGIOUS EDUCATION

Those who have come closely in touch with the Association in Japan have been always struck by the way in which the varied activities contribute to the underlying purpose of this Christian fellowship. Emigrants passing through the Young Women's Christian Association course of preparation—and all emigrants are required by the government to receive this instruction—learn something of the meaning of the Christian way of life. Industrial girls being given for the first time opportunities for recreation hear also of the motive power back of the industrial work, and all those who come in touch with the secretaries find them always at leisure to talk over puzzling questions about life and religion.

In a remarkable way the Association is permeated with opportunities for the individual

girls to hear of a new way of life and to see what it means in every day living. Tokyo has six Bible classes for business and industrial girls and 130 students enrolled in Bible classes. The Kyoto Association has had for several years the opportunity of teaching Bible classes of 150 students in a woman's college, while Yokohoma has 100 girls enrolled in Bible classes. Not least among the forces in religious education are the conferences which are held each summer. As the number that can be accommodated is small, special smaller conferences have been arranged this year in order that a larger number of girls may share the great experience of summer conference familiar to Association people the world over.

Among the other important activities in the Japan Associations are clubs for younger girls, and emigration work in Kobe and Yokohama carried on at the request of the government, a tea room and rest room at the Ueno Exposition in Tokyo last year, and a training course for secretaries and other social workers. There is in Japan no dearth of opportunity in this day when women are entering a wider life. Shall the women of Japan and of America stand together to see that the Association fail not in this great opportunity?

LATIN AMERICA

On the mental maps of many of us, South America might truly be charted as "unknown land." Beyond the often used catch-word, "the continent of opportunity", our knowledge hardly extends. A little too much like us in material things to awaken the interest that is often felt in the Orient; too different from us in intellectual and spiritual qualities for us to understand them without effort, the countries of Latin America occupy a hazy region in our interest and understanding. If these mists of ignorance can be dispelled, common purposes and common aspirations would appear that would serve to bind together the countries of the western hemisphere. Women can do much to promote understanding and strengthen bonds through such gatherings as the Pan-American Conference called by the League of Women Voters in Baltimore last year. Fifty-two delegates from twenty-one Latin American countries gave to the women of the United States a new insight not only into the likeness of the problems that women everywhere

have to solve, but also into the way in which the women of the southern continent are marshalling their forces for bettering conditions.

It is a common cause that has made it possible for the women of the United States and these Latin American countries to work together in the establishing of the Young Women's Christian Association there. Without this cooperation such a task could never have been undertaken. It was in 1906 that the first secretary was sent from the United States to the Argentine. There followed years of slow but steady building. The whole idea of an organization designed to touch the lives of women on all sides was new and it took time to demonstrate its place and its value. These days of experiment are over now and today the Young Women's Christian Association has a unique place in each of the four countries in which it has been established. One by one leading women have seen what such an organization could mean and have accepted responsibility for carrying it on, until there are now a Continental Committee, with headquarters in Buenos Aires, and groups of women in five cities serving on Boards of Directors.

In the Argentine the government has shown its appreciation of the physical education work by inviting the gymnasium classes to give a demonstration at an important municipal celebration in La Plata, and the tickets they travelled on, which stated that they were "on service for the Government", were in a sense badges of distinction showing the unique place the Young Women's Christian Association holds. In Chile one of the North American steamship lines recognized the work of the Association in Valparaiso by giving half-rates to the girls going to camp. The Montevideo Association has the proud distinction of having had the government band to play at the opening of the building. These are small things in themselves, but they serve to show that in these countries the Young Women's Christian Association has a great opportunity to be an organization that shall play no small part in the rapidly widening life of the women in South America.

The development in each country has been different; there has been no attempt to use a ready-made North American plan in South America, but rather to share the experience of our older Association and, working together with the women in these countries, to adapt the program to different ways of thinking and working.

There are at present twenty-three secretaries from North America, a general secretary, city secretary, immigration secretary and office secretary being on the continental staff and the others in local positions. Another indication that the Association is coming to have a real place in the life of the community lies in the fact that these Associations are rapidly assuming their own financial support. With the exception of the salaries of foreign secretaries, only a small part of the local budgets in four centers is received from the United States and in Santiago the whole of the budget is raised there.

BUENOS AIRES, ARGENTINA

Buenos Aires ranks with Shanghai as a cosmopolitan city compounded of many different nationalities. The Young Women's Christian Association, fully organized in 1907, has grown steadily until it now has a membership of nearly nine hundred, representing twenty-four nationalities, and a staff of nine secretaries.

In the last five years the membership and budget have both more than doubled. Attendance at social affairs has more than doubled, while attendance at lectures, which have been given by distinguished men and have been a distinctive educational feature, was nearly five times larger in 1922 than in 1917. A large number of activities are entirely new since 1917. The commercial classes, which are particularly important on account of the large number of business women in Buenos Aires, were organized in 1918 and now have an enrollment of one hundred and four.

The Physical Education Department, which is only three years old, had two hundred and sixty-two girls registered last year. Health education for women in the Argentine is an innovation, so that the demonstrations held each year have not only shown what these girls have accomplished but have also served to further the cause of physical education for women. The demonstration this year was held in the football amphitheater of one of the largest athletic clubs (for men!) in the city and was attended by leading officials in educational circles. The president of the city commission for physical education and recreation was present and was deeply impressed with the quality of the work that was being done. Another outstanding feature in the health program was the summer camp

held for the first time in South America in February, 1922. (The seasons are topsy-turvy in South America—or are they right side up there and topsy-turvy in North America!) The health program also included lectures on hygiene, a class in First Aid, and the translation into Spanish of a series of exercise cards. The latest news is that an assistant physical director has been secured, which will make possible progress along all lines.

The House and Cafeteria Department has received new impetus from the opening of a well equipped cafeteria, a new thing in Buenos Aires. Fifty-six thousand five hundred and thirty-one meals were served during 1922. There are at present accommodations for only twelve permanent residents in the house, but three hundred and fourteen transients were entertained. There is need for a larger hostel and Buenos Aires is looking forward to the time when it will be possible to have one. Another service to girls that has always been valuable in this large port city has been the traveler's aid work. Last year a continental immigration secretary was sent to South America and is now studying conditions preparatory to inaugurating the migration service that will be increasingly needed in all of the port cities as the tide of migration turns southward.

The employment bureau of the Buenos Aires Association has been from its earliest days one of the most important activities. It has given vocational guidance to hundreds of young women entering business with few precedents to guide them, and has done much toward helping the business women of the city to the positions for which they were best fitted.

Nothing more significant happened in Buenos Aires during 1922 than the beginning of work for younger girls. Much foundation laying was done. A training course for club leaders was held, and four clubs organized during the year. The name of one of the clubs is "Nuevas Horizontes," New Horizons, which is significant of the modern Argentine girl's position in relation to the world to-day.

From the secretary in charge of religious education there comes this heartening word: "We are happy to say that the interest in our religious activities seems to be growing more and more as the years pass. During the past Association year there have been seven hundred and fifty present at the meetings and Bible classes."

RIO DE JANEIRO, BRAZIL

In Rio de Janeiro, the capital of Brazil and the second largest port on the east coast, the Young Women's Christian Association has a strategic situation in the heart of the city facing a plaza around which meet all of the street car lines. Although it has been organized only about two years the Association soon outgrew its quarters and in November had the building remodeled and took over another floor.

As the Girl Reserves all know, the first clubs for younger girls south of the Equator were in Rio de Janeiro. The Girl Reserve program was adapted to Brazilian ways and means as well as to the Portuguese language, renamed Triangulo Azul, and now there are seven clubs with a membership of ninety-four. The points of emphasis in the activities for the year have been upon relating the girls to others, to the Association as a whole, to the community, and to the girls of the world. Music, nature study, plays, out-of-door games and health talks are among the other ways in which these club girls are developing into all-round women, intelligent and ready to take their place in their city, their nation, and their world.

The newest developments in Rio de Janeiro, made possible by two new secretaries, have been the cafeteria and the health department. When the remodelling of the building was completed in November, most of the lower floor was fitted up as a cafeteria, the first in Rio de Janeiro. The first month's report showed that five thousand, seven hundred and one meals had been served, so there was evidently need for the good food at low cost for which Young Women's Christian Association cafeterias are becoming well-known around the world.

In the early fall of 1922, the first work in health education was begun. The Association building had no place for even a make-believe gymnasium, but a fairly adequate room was found nearby and classes in general recreation, interpretative dancing and individual gymnastics were opened. In the beginning the most enthusiastic members were foreigners to whom the idea of physical education was not new; but as time went on the Brazilian women themselves became more interested, and in the coming season it is expected that the majority of members will be Brazilian women and girls. A by-product of the health education has been the finding of a shoemaker who would make an

orthopedic last; and while correctly made shoes can not yet be said to be popular in Brazil, one woman says that life was never so worth living as it has been since she has worn this kind of shoe!

In addition to the educational classes, which are of service to many business girls, and an employment bureau, which is an increasing opportunity, the Rio de Janeiro Young Women's Christian Association has had a year of activity in connection with the Centennial that brought thousands of visitors to the city. One secretary gave the major portion of her time to this work and has rendered an invaluable service.

SANTIAGO, CHILE

A hundred years before Harvard was opened, there was a university on the southern continent. From that time on, the large cities in the South American countries have been centers of intellectual life, and none has been a greater stronghold of learning than Santiago, Chile. As the educational system of the whole country of Chile centers in Santiago, this city was chosen for the opening of the first student Young Women's Christian Association work in South America and the first secretary was sent down in 1919. From a beginning in a small studio this work has grown until it now occupies two floors in a beautiful building located on one of the principal streets near the university.

The past year in Santiago has been notable for the fact that the students have raised their own budget for the first time and that a camp and a Blue Triangle shop have been added to the activities.

"Our first Association camp in Chile," writes the secretary, "was like none that you have ever known, yet I think without doubt it was worth while. Every girl came back looking heavier, healthier and happier. Several have told me that they cannot sleep with their bedroom doors closed any more. As a result of the camp we are to have our first Bible study group at the request of the girls themselves."

The highest point in the year came in the fall when a conference for picked leaders was held. There were in the group both Protestants and Catholics, so in some of the outward forms this conference was quite different from those to which North American students are used, but the results that have come out of it show that the deepest spiritual values were laid hold on.

The university delegates went back ready to take up a piece of community work that had long been waiting for some group with the spirit of Christian service. Some of the most valuable members of the conference were students returned from study in other countries. No small part of the work of the Association in Latin America has been to show that women with the spirit of Christ can work together in spite of differences in creed.

MONTEVIDEO, URUGUAY

The Montevideo Association has been in existence less than two years, but has already outgrown its first quarters and has emerged from a period of remodeling and enlarging. A glimpse of the rooms as they are now would convince a North American girl that South America has its own local color and its own peculiar charm. Perhaps the most fascinating thing about the Association in Montevideo would be the characteristic central patio, with its glass roof, red brick walls and flowers everywhere. From the balcony surrounding the patio on the second floor open the gymnasium and dressing rooms. There are also two offices, a class room, a club room, and a tea room of which the members are very proud.

On November twenty-sixth the new building was formally opened and about five hundred people attended the reception. Mingled with the congratulations that the Association should have such a well-equipped center was also an undercurrent of surprise that such an organization for women should actually have developed in Montevideo. The educational and gymnasium classes, the camp held for the first time this year, riding, hiking, and special social occasions are giving the Young Women's Christian Association an opportunity really to help girls and women in Uruguay to a richer and fuller life.

VALPARAISO, CHILE

Valparaiso is a fascinating place, a port city of about two hundred thousand inhabitants of many nationalities. It spreads in fan-shaped fashion over its seventy-seven hills that rise abruptly from the harbor, and the business quarter is in the section by the sea. In the heart of this Chilean city one may see the Blue Tri-

angle that serves to draw the girls into the large salon, the gymnasium, rest room, or library.

The situation among women in Valparaiso is most interesting just at this time, for many Chilean girls are following the lead of the English and Scotch girls who have come out there and are going into business. These Chilean girls in offices, stores and commercial houses, and the foreign girls far from home and living in boarding houses, both find in the Association just the things they need.

The latest news from Valparaiso is that they have organized their first club. The members are the girls who went to the first camp in January and are an enthusiastic group as their choice of a name signifies, Ayun-Mapa being the Indian name for "place of happiness." They have already started on their program of service, and it is hoped that from this group of girls will come real leaders for Chile.

An interesting report on the visit of the Friendly Visitors, members of the Y. W. C. A. tour to South America has been received from Valparaiso. "Two things stand out as a result of the visit of the Friendly Visitors, the reception given by the governor of the province and the tea given at the Association when Miss Taye Hirooki, the Japanese member of the party, won the hearts of all the girls. They had never seen a Japanese woman, a real 'close up,' nor had they ever talked with one, and she was a revelation to them. They besieged her with questions about Japan and her people, and in knowing her they feel linked up in a different way. They call her their little Japanese friend from New York." And thus was one more international bond formed in the world-wide Young Women's Christian Association.

MEXICO

The beginning of Association work in Mexico is unique in that it is being initiated under the leadership of a Mexican woman with whom the American secretary is associated. Elena Landazuri, by virtue of her inheritance of Mexican traditions and culture and her preparation through study and travel in her own country, the United States and Europe, is peculiarly fitted for her position as national secretary. The strategic way in which beginnings have been made shows that she is a real leader.

Although the two secretaries have been at work less than a year, much has been accom-

plished. Rooms have been secured near the national university and in a district swarming with shops and stores. The achievement that promises most for the future is the enlisting of a group of women who will act as advisers to the Association in its pre-organization stage. Among them are an educator of twenty years' experience, one of the foremost woman writers, the first woman physician to receive her degree in Mexico thirty years ago, two missionaries, a business woman and a young artist.

These women are at work upon the problem of finding out what the women of Mexico City need most and how it can be given to them. Already a clinic in mother craft has been opened and plans are being made for using the same location as a health center for young women, with lectures, gymnastics, home nursing, and helpful literature along the lines of social education. A number of girls' clubs have already been started. Of special interest is the group which is studying conditions with a view to discovering what methods of religious education are best adapted to the Mexican young woman of to-day. They have also found that vocational guidance, an employment bureau and organized case work are pressing needs. The time was indeed ripe for opening the Young Women's Christian Association in Mexico and the strong foundations that are being laid are a cause for gratitude.

EUROPE*

It was in the year 1917, when all America was fired with the ideal of sacrifice and service, that the work of the American Young Women's Christian Association in Europe was begun. The appeal of women worn by war was not denied. Both men and women gave generously, lavishly, and one by one, as urgent invitations came from the countries of Europe, the appeals were answered, until there were American secretaries in seven countries. In the years between 1917 and the end of 1922, the National Board sent overseas 361 secretaries, in addition to those engaged in work for American nurses and other American women, and exclusive of this American work expended nearly three million dollars. The major part of the work in Europe has been finished and all American secretaries have been withdrawn from western Europe.

*For a fuller account of the European work see article in *The Womans Press,* June, 1923.

RUSSIA AND THE BALTIC STATES

Perhaps there is no country in the world that has called forth a deeper or a more varied response than Russia. Opinions differ on every point of social, political, economic and religious policy and program, but there is one thing on which all agree, and that is that Russia is a country of tremendous power, of immeasurable potentiality, of vast dynamic. It was because of these great possibilities that the National Board, in response to the invitation of a group of Russian women, sent the first of its European secretaries to Russia in 1917.

Although the secretaries were able to remain in Russia less than two years, work was started in Petrograd and Moscow which found a ready response on the part of the women and girls. When the secretaries were forced by the political conditions to withdraw, service for Russian women continued in Vladivostok and Constantinople. In the meantime, those secretaries who had come in touch with the heart of Russian life through the women had come to believe that the Association had a part to play in the history of that great country. So strong has this conviction been that the Y. W. C. A. gratefully took advantage of the opportunity to have two secretaries at work in connection with the American Relief Administration in Moscow. In this way they have been able to render a definite service as well as to keep in touch with former friends and stand by those who are endeavoring to keep alive spiritual forces in the midst of overwhelmingly difficult material conditions.

In the meantime, changes in that picture puzzle that is known as the map of Europe opened up new opportunities for the Y. W. C. A. to be of service to Russian women as well as those of other nationalities. Sliced off at the front door of Russia stand three new republics, small and sturdy, struggling, but full of promise: Estonia, Latvia and Lithuania.

In 1920 the Y. W. C. A. was asked to open work in these states, and beginnings were made in two of them that bid fair to have a far-reaching influence in these countries.

ESTONIA

Reval, the capital city of Estonia and one of Russia's main outlets to the sea, was the natural place for the Y. W. C. A. It was in February, 1921, that two secretaries entered the quaint Old World city of Reval and found there women from the three nationalities, Estonian, Russian and German, willing to lay aside deeply ingrained national differences in order to unite in building a Christian organization for women. And there were girls a-plenty: girls employed in offices and banks, school girls, students and teachers.

With these elements for the making of an Association, what do we find in Reval to-day, after two years of work? Only those who have the imagination to see spiritual meaning and inward growth will understand fully all that is implied in the fact that there is now a board of twelve directors, women of the three nationalities, who have welded themselves into a unified group dominated by a single strong purpose.

In October a remodeled and newly furnished building adequate for the large number of girls who are constantly coming and going was officially opened. A German and a Russian member of the committee were among those who spoke, and the Estonian president presided. "The meeting was held in a large room facing the windows that opened out upon a view of the harbor and city," the general secretary writes, "with the bright, white-edged roofs of the ancient building reminding one of all the traditions and history of the ages gone by and challenging the Y. W. C. A. to bring the very best into the future of the young womanhood of Estonia."

To complete this picture of the Y. W. C. A. in Reval, one must see the girls in the fourteen Girl Reserve clubs, the Russian Girl Guides, and hundreds of girls in classes for sewing, millinery, English and gymnasium. A summer camp, a unique work in gardening and canning, which is a new thing in Estonia, a pageant portraying Association activities to an interested public, a field day which was the culmination of the season's sports on the playground, are among the activities that make the Y. W. C. A. a factor in the youthful growing period of this small but strategic and valiant little country.

DORPAT

Above a large stone building in Dorpat, the university city of Estonia, one may see the familiar blue triangle, visible evidence of the fact that the Association in Estonia soon reached out from Reval to another city. It was in October, 1921, that the desire on the part of the girls in Dorpat led to sending a secretary there, who immediately opened a center, which with its clubs and classes and recreation is ministering to the girls of Dorpat.

It was at the Estonian camp, on the shores of the Gulf of Finland, that the first conference for leaders of the two Baltic States was held last summer. Miss Mary R. Ely, of the Bible Department of Vassar College, assisted in this conference, and said that she had never in any class seen such keen interest and such a desire to think through to the meaning of things. She spoke especially of three striking characteristics that must be borne in mind in order to understand the work which the Young Women's Christian Association is doing there: First, the complex racial situation; secondly, the extreme eagerness of the girls for the Association and what it offers, especially along spiritual lines; and third, the fact that these women are keenly appreciative of what the American Association is doing, and are planning to carry their own financial responsibility as soon as possible.

LATVIA

Imagine first a fine old red-brick house, with big attractive rooms and fireplaces, set in a charming garden. Then put this house and garden in the midst of a city thus pictured: "Riga is full of girls. Some are working in stores, government offices and bureaus, factories and domestic service; some are students; others are making a meagre living by needlework; dozens are teaching languages and all are tired to death with the past seven or eight years, yet in spite of it all still eager for a chance to live. Out of three thousand students in the University in 1921, one-third were women. In addition to the usual courses, they were studying architecture, engineering, law, theology, agriculture, and three hundred were studying medicine. A large majority of these students were working from six to eight hours a day aside from their school hours."

These are only a few of the challenging facts that the first committee for Y. W. C. A. work gathered together about the opportunities and needs in Riga. It was on the basis of these facts that they planned the activities of the Association in the spring of 1921.

We may skip the processes by which things were done and look at some of the accomplishments of the past two years. At the end of the first year, girls were coming to the Association so fast that it was difficult to find leadership for clubs and for classes. More than a thousand girls were registered in classes in sewing, millinery, English, Lettish, typewriting and shorthand.

A recent letter tells in figures what club work is meaning. There are twenty-seven clubs and each one has a leader. The forecast of the leaders in regard to the needs for health education have proven true phophecies, as a steadily growing work has been done along this line. Newspaper accounts of the first demonstration spoke in high praise of the gymnasium work.

What the leading women in the Association think of the work which is being done is expressed in a letter from the president of the board, from which the following paragraphs are taken:

"Once more I want to underline of what great importance we feel the Y. W. C. A. work is in our new state, and yet, alone we could not just now do such a piece of work. Through you, who have sent us leaders and money, we have been given a chance to develop along side other new institutions. A Christian woman's movement means much in any country, but we feel, especially in our state, which has suffered so through wars and revolution not only materially but mentally, socially and spiritually, that it means life. * * *

"I wish you could have seen our work a year ago and could see it as it is to-day. A year ago it was hard to find volunteer leaders, mere existence was so difficult that most people felt they could not give time for any kind of service without some pay. To-day that is changed.

"Still, we realize that we could not continue without your help, both financially and in leadership. I feel the great importance of the American leadership which holds together the different nationalities here and makes the work a real international work."

An American girl in Bucarest might not at first sight recognize the new foyer on one of the principle streets as a Y. W. C. A., but if she entered and saw on the first floor a cafeteria and on the top floor a club room gaily decorated with a frieze of girls holding aloft blue triangles, then she would know. After the war the Queen and other progressive women of Roumania recognized the needs of their girls as they entered business and industry in greater numbers or were studying in schools and universities, and invited the Y. W. C. A. to send secretaries to work with them in establishing an Association fitted by its purpose and program to prepare girls for the new world created by the war.

During these three years there have been American and British secretaries at work in Bucarest and Jassy, finding and training leaders who would carry on the work alone later; demonstrating the program of the Association and adopting it to Roumanian life; and ministering to hundreds of girls in this very critical period in the history of youth in Europe.

Foundations have been laid for work among clerks, girls working as apprentices or employed in shops and dressmaking establishments and girls in factories. The story of the winning of these girls to try out the Association is a fascinating one and shows that it was not always an easy thing to do; but now recreation, club meetings, health talks are an accepted part of the lives of many girls in Bucarest. Last summer the first camp for industrial girls was held on the shores of the Black Sea. Two Roumanian secretaries were in training at the Industrial Summer School in London last year and have gone back to work with other secretaries, and more than twenty volunteer leaders, in carrying forward the industrial program. The physical director not only planned a program of physical education and recreation for all Association girls in Bucarest and Jassy, but also had the privilege of studying physical education as it existed in the primary schools and of working out a completely new program for children in primary grades. Another significant feature is the work for younger girls.

There are at present only three American secretaries still in Roumania and there have been very earnest requests that they may continue for a longer period until the work started is upon a strong enough basis to be permanent. To sum

up briefly,—the assets of the Y. W. C. A. are a strong council of Roumanian women to stand back of the organization, a staff of ten or twelve Roumanian secretaries, most of whom have had special training, a financial constituency that is already carrying most of the budget with the exception of the salaries of foreign secretaries. and a group of loyal girls to whom the Y. W. C. A. has come to mean much.

THE NEAR EAST

In the fall of 1922 the center of world interest shifted from the Pacific triangle to the Near East. In the mass of news and comment that has filled newspapers. magazines and books, there have now and then appeared phrases and items that suggest the fact that momentous changes are already taking place in the life of the women of Turkey.

The women of the West have passed comparatively slowly into modern life, but those of the Near East are being thrust, with breath-taking suddenness, from yesterday into to-day. There is pitifully little in the old social and religious standards in Turkey to make this new world safe for women. The only course left, and the right one after all, is to make women safe in any sort of a world.

That, briefly, is why the Young Women's Christian Association could not refuse the request of the women in Constantinople, who had a part in Young Women's Christian Association work during the years that Frances Gage was pioneering there. Believing that the need was even more urgent in 1919 than in 1914, these women, headed by Doctor Patrick of Constantinople College for Women, strongly urged the National Board to send secretaries to take up again the work Miss Gage laid down at her death. The first secretaries were sent to Constantinople in 1919. Their activities soon spread to Smyrna, Beirut and Adana, service centers being started in each of these cities. For a time secretaries were also appointed to special recreation and club work in the orphanages and homes for girls which the Near East Relief was operating in the interior of Turkey. In the spring of 1922 it was necessary for financial reasons to close the very promising center in Adana.

SMYRNA AND ATHENS

All the world now knows what happened to the Smyrna Young Women's Christian Association with its thousand members. Many of them, transferred to Greece, are now having a part in the relief work that is being done in Athens and the surrounding islands. Some of them have been most helpful in the Personal Service Bureau, which was for a time in charge of Y. W. C. A. secretaries. In fact every organization working in Athens has found the young women trained in the Smyrna Young Women's Christian Association to be trustworthy and skilled helpers in the midst of the overwhelming emergency in Greece. When the Smyrna membership was transferred in a body, so to speak, to Athens, there were on all sides demands for the Young Women's Christian Association there. Because of financial conditions, it was not possible fully to take advantage of the opportunities, but a hostel for girls was opened.

Another crucial situation was in the Piraeus, so the Young Women's Christian Association transferred an experienced worker from France to the Piraeus, the port of Athens, and opened a migration bureau there.

BEIRUT

In the shadow of the purple mountains of Lebanon, in sight of the blue Mediterranean, lies Beirut with its narrow streets lined with busy little shops; its walled gardens with palm and cypress trees, its picturesque customs, its curious mingling of the ancient and the modern. It is not only in outward scenes that one finds this queer mixture of old and new. To-day, in these narrow streets, one may see a moving picture show "for Moslem women only," indicative of the fact that here, too, new currents are washing in from the ocean of modern lift, currents that are changing slowly but very surely the social customs that have shrouded women for so many years. The Young Women's Christian Association in Beirut is there to meet these women on the threshold of their old life, and guide them in the mazes of the new.

In spite of the fact that conservatism still makes progress very slow, the women and girls—many of them Moslems—have responded to the opportunities offered, and it is estimated that more than 700 are being reached by the activ-

ities. Classes in Arabic go on side by side with those in typing. Tennis and gymnasium attract a larger number than painting. Perhaps the most interesting and significant work is that outside of the center in cigarette and furniture factories. One hundred school girls from the Syrian National School were in folk-dancing classes last year, and 300 girls in the Moslem Industrial School were in recreation classes. Clubs, which are popular wherever they are, are also found in Beirut, and even if activities do center chiefly around the old interests of home-making and sewing, initiative and team-work are being developed. The large number of refugees in the city led to the opening of a school for Armenian girls where one hundred girls are getting regular instruction daily. On the Young Women's Christian Association map, Beirut may stand as another one of the outposts of progress for women.

CONSTANTINOPLE

It is in Constantinople, that city of domes and minarets, bazaars and shops, that has always intrigued the imagination, that Association work in the Near East started. Here are the headquarters for all of the work in the Near East, and of the national committee which is composed of Armenian, British, Greek and American women. Because of the cosmopolitan character of the city, the needs of girls are varied and many different types of work have been the result. Two service centers—one in the foreign quarter of the city and one in the Turkish section—a migration bureau and an international hostel, the national headquarters, and student work in Constantinople College for Women, are some of the most important.

The extent of the influence of the Young Women's Christian Association may be seen from the following facts: It has a membership of 1,080, representing twenty-nine nationalities and eight religious beliefs. Four hundred and eighteen are enrolled in classes; there are eleven clubs. The recreation includes not only weekly classes for a large number of girls, but normal classes and training for leaders in girls' orphanages, noon recreation for business girls, supervised tennis and out-door sports. The employment bureau serves an average of 195 every month. Housing was provided for 150 in one year, and 207 attended the summer camp on the

shores of the Sea of Marmora. The migration bureau, which is a part of the Young Women's Christian Association chain around the world, has given help in the intricacies of travel and protection to women of many nationalities during these chaotic years in Constantinople. In spite of strained political conditions there has been practically no decrease in the number of girls who are taking part in Y. W. C. A. activities.

